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MASSACHUSETTS COLONIZATION SOCIETY.

The Twenty-Sixth Annual Meeting of the Massachusetts Colonization Society was holden at its office in Boston, on Wednesday, May 29, 1867, at 12 M. The President, WILLIAM ROPES, Esq., in the chair. The Annual Report of the Board of Managers was presented, accepted, and ordered to be printed.

TWENTY-SIXTH ANNUAL REPORT.

Emigration.—The year now closing has been distinguished by a remarkable movement among the Freedmen of the Southern States towards Liberia. This movement originated among themselves, growing out of their own convictions concerning their own interests and duties. The Society did nothing to start it, or to promote it, except to receive their applications for aid in emigrating, and comply with them as far as it could. It has increased in strength and extent, notwithstanding the efforts of some of their former masters, and of other interested parties, to retain them in this country as laborers. Those efforts, enforced with the promise of higher wages, better treatment, and other privileges, have prevailed with many to give up or defer their purpose of emigrating; but others steadfastly prefer the land of their fathers to the land in which they have been bondmen.

This movement commenced almost immediately on the cessation of civil war. A company of one hundred and seventy-two, from Lynchburg, Va., and its vicinity, applied for passage, were accepted, made their preparations, and sailed from Baltimore in November, 1865. Other companies, amounting to a larger number, were then intending to emigrate in May, 1866; but when the time arrived, the number who had completed their preparations was not large enough to justify the chartering of a vessel. During the summer and autumn, applications increased in number and urgency, till it became evident that the Society would find its resources taxed as they never had been before, and would need to own a ship for the transaction of its business.

The Report gives many interesting particulars attending the purchase of the ship *Golconda*, and her preparation for the uses of the Society, and the purchase of provisions for the emigrants on the voyage, and for six months after their arrival—"for all of which more than eighty thousand dollars was paid out in Boston." It then quotes from the last Annual Report of the Parent Society, what is there stated in regard to the six hundred emigrants who embarked on her from Charleston, November 21, and her safe arrival at Cape Mount, December 27, 1866, and proceeds as follows:

About the time when these applications for passage in November began to be numerous, a newspaper paragraph mentioned a convention of planters in Carroll county, Georgia, called to consider what must be done on account of the extensive inclination of the negroes to emigrate to Liberia. The conclusion was that the negroes were needed as laborers, and could not be spared, and that they could be retained only by higher wages and more satisfactory treatment. As the Society had no applications from Carroll county, we infer that this conclusion was carried into practice very generally and in good faith. This we regard as a perfectly fair and legitimate operation, and it shows how, by fair means, limits may be set, and doubtless will be set, to the emigration of colored people to Africa. Those who feel the need of their labor enough to give them perfectly satisfactory wages and treatment will generally retain as many as they need. Others ought not, and will not, be able to retain them permanently in any way.

Of the emigrants last November, the largest company was from Macon, Ga. Among the planters in that region, as we have been verbally informed, there were consultations like those in Carroll county, but with a different result. The prevalent opinion was that the negroes, though needed as laborers, would not be permanently satisfied with their condition in this country, and that no effort should be made to retain them. So far as appears, the kindest feelings existed between them and their white neighbors during their preparation and at their departure.

A fourth fact deserves special consideration. The company of one hundred and forty-four, from East Tennessee, were to be located at Cape Mount, to strengthen that settlement, so as to make it a better centre of missionary operations among the adjacent tribes. They were selected by Mr. Erskine, who had served as a Presbyterian missionary for years, with a special view to that purpose. A much larger number might

have been enrolled, but the ship could not receive them; and some, on reflection, preferred to use their newly-received freedom in acquiring some amount of property before embarkation. This company brings before us a class of emigrants whose movements will not be controlled by considerations of wages, and treatment, and position, political or social, in this country. They will go for the good of their race—of their still heathen kindred according to the flesh. They go to build up a Christian civilization which will command the respect of the world for the negro—which not only will act in Africa, but will also react for the benefit of the entire race, in all the lands of its dispersion. And as negroes in this country rise in mental, moral, and Christian worth, this class of emigrants will increase in numbers.

These events gave full warning to Southern planters and speculators from the North that they were in danger of losing some of the laborers out of whom they had hoped to make money—a danger which they could meet only by the Carroll county remedy of higher wages and better treatment. Before the return of the *Golconda*, this remedy had been extensively applied, and many who had failed to procure a passage in November had made satisfactory contracts for another year's labor. Meanwhile, the legislation of Congress for securing their political equality with white men opened before them an indefinite prospect of an improved condition in this country, and inclined many to defer emigration till time shall show its effect. As the time for embarkation drew near, an exciting political campaign was opened, the first in which it was ever possible for them to participate, and both parties, each hoping to get a majority of these yet untried voters, urged them to stay and vote.

The second voyage of the *Golconda*, therefore, occurred under a peculiar combination of circumstances unfavorable to emigration. Yet, in the face of all these adverse influences, she has cleared from Charleston, with over three hundred emigrants on board. This makes the whole number of emigrants during the year now ending, 938.

It seems, therefore, that all the influences now at work or in prospect, to retain the colored people in this country as laborers, or as voters, are not sufficient to prevent a large emigration. Great numbers will still prefer the land which God gave to their fathers—a land where their condition and treatment will not depend on the pleasure or interests of white men—a land where black men, instead of being a minority of a party, or minorities of two parties, will constitute the whole body of voters—a land where, instead of being wanted merely as laborers, they are wanted as proprietors

and employers—a land where millions of their kindred are perishing in darkness, for want of the influence which they will naturally and necessarily exert, as civilized, Christian men.

It appears, too, that our labors are conferring a great benefit on those who remain in this country. While Liberia invites them, and our ship is ready to convey them, those who want them as laborers must give them wages on which they can comfortably live, and treatment which freemen can voluntarily endure. And the amount of this protective influence is not measured by the number of those who go, but by the vastly greater number of those whose going is feared by those who wish to retain them, and the still greater number of those who must conform to the prices and conditions thus established.

Liberia College.—The first senior Class, comprising Mr. J. H. F. Evans, graduated with honor at the close of the last academical year. His record during his whole College course shows that, if the class had been more numerous, his comparative rank would have been good. He has been appointed Principal of the Preparatory Department of the College. A young College has made important progress, when it can begin to fill its vacancies from its own graduates.

Three were admitted from the Preparatory Department, making the whole number in the College proper, fourteen. There are twenty-one in the Preparatory Department. Total, thirty-five.

It seems to be a fixed law that every new College shall pass through a season of internal dissensions, to define and establish the ideas according to which it shall be conducted. Liberia College has not been wholly exempt from this common fate of such institutions. During the past year, differences of opinion were developed respecting the rights, duties and responsibilities of the several departments of government and instruction. The result was, that, at the close of the year, the Rev. Alexander Crummell resigned his professorship of Intellectual and Moral Philosophy and of the English Language and Literature, and, as the differences were evidently irreconcilable, the resignation was accepted. Mr. H. R. W. Johnson, late Principal of the Preparatory Department, has been appointed as his successor. Professor Johnson is wholly Liberian, by birth and education. This inevitable crisis seems to have been safely passed, and complete harmony of views to have been established.

Professor Freeman appears to have become fully acclimated, and to be highly successful in his department of the Mathe-

matical and Physical Sciences. Professor Blyden, since his return from Syria, has surprised native scholars from the interior, by his ability to read and write the Arabic language.

The number of students may appear small; but it is about one in five hundred of the whole civilized population, which is a larger proportion than is furnished by many towns in Massachusetts. Yet, in view of the present and prospective wants of the country, the number should be largely increased.

The great want of the College now is suitable endowments for the several professorships. The provision for the support or assistance of indigent students is already sufficient. One professorship is well endowed. Temporary subscriptions have been made for the support of another for some three years to come. For the salaries of the President and the other Professor, the preservation and repairs of the buildings, and other individual expenses, no special provision has been made. These the Trustees of Donations for Education in Liberia are obliged to meet by such occasional donations as they can obtain, or by the sale of stocks which ought to be kept as a permanent fund, and which, if obliged to meet all these demands, will soon be exhausted.

To these facts we invite the serious attention of all who desire the extension of learning, civilization, and Christianity in Africa.

The State Society.—The operations of our State Society may be stated in a few words:

The receipts into the treasury, for the year ending April 30, 1867, have been \$8,306 90. The balance due the Treasurer May 1, 1866, was \$3,051 74. Other payments by him during the year have been \$6,070 87. Total of disbursements, \$9,122 61. Balance due the Treasurer at the close of the year, \$815 71; being \$2,136 03 less than last year.

The receipts include a legacy of \$1,000 from James Hayward, a member of the Board of Managers of this Society from May 29, 1844, to May 31, 1865, when the infirmities of age compelled him to decline re-election; another of \$2,062 25 from Miss Margaret Newman, of Boston; and another of \$470 from Mrs. Lusanna Tucker, of Dorchester—the last two being the amount after deducting the United States tax on legacies.

In September last, the Parent Society, in view of the numerous applications for passage to Liberia, and the consequent necessity for an increase of funds, asked the sanction of the several State Societies to a direct appeal to the friends of the cause in their several States. The State Societies at once complied with this request. The amount received from Mas-

sachusetts, in answer to this appeal, was greater than from any other State, and more than one-third of the whole.

Conclusion.—The result of this appeal, and of all other applications for funds during the year, has shown that the question of Colonization needs to be studied anew by many, both of its old supporters and its old antagonists. The great change of circumstances has, to some extent, changed the arguments by which it must be defended and enforced. Many, in former years, gave it their support as a means of securing the emancipation of slaves, and as tending towards the entire removal of slavery. They now see that, for those uses, its work is done, and they need some time to consider whether sufficient reasons remain for its continued support. Time is also requisite, to consider what can be done, and what should be attempted, for the millions of slaves suddenly made free upon the soil, and what their prospects may be in this country. And some time is needed to consider and thoroughly master the question from self-interest, whether we do not want them all, as laborers, too much to allow any of them to go where they think they can do better and be more useful. In view of such considerations, many have, with little thought, dismissed the subject from their minds, as belonging wholly to the 'dead past,' and are surprised if they find it showing any signs of life.

On the other hand, the objection, (which never had any foundation in truth,) that Colonization is a support to slavery, has become manifestly inapplicable, and can no longer deter any one from understanding and aiding us. Crowds of freedmen, who have for years been longing for Liberia, but were never till now at liberty to say so, present a question new to many minds, as it cannot be said now that they consent to emigrate merely to escape slavery. And the missionary aspect of the subject comes up with new interest, because of the multitudes who are anxious to go and do various necessary parts of the work of Africa's conversion. All these things require time for study; and we think they will be studied with more candor than during the excitements of past years, and with good results.

From twenty-five to thirty years ago, much was said of self-supporting missions to the heathen, and many thousands of dollars were contributed to put them in operation. Young men and women devoted themselves to that service. They were aided by donations in their preparatory studies. Funds were collected to defray their travelling expenses to their fields of labor. When once there, it was assumed, they would need no more contributions, as they would support themselves by their own labor, while promoting Christian civilization by

their pious instructions and holy example. The idea was a beautiful one, and took strong hold of many zealous minds. It failed, because it could not be executed by a few missionaries, going alone to a heathen country.

This was seen by the Rev. Dr. Stiles, when, in April, 1773, his neighbor, Rev. Dr. Hopkins, called for his assistance in educating two pious negroes for missionaries to Africa. He replied that, in order to success, there must be thirty or forty, and the whole enterprise conducted by a Society formed for the purpose. In a few years, while the young men were at study, their reflections taught them that there must be a regular colony, with its agricultural, mechanical, and commercial interests; for thus only could a self-supporting mission be successful.

Experience has confirmed their decision. The colony which they saw to be necessary we have planted, and sustained till it is able to sustain itself. We might now retire with honor from the work, having done more than we ever promised, and earned the lasting gratitude of the world. But, as often happens, what we have done shows the opportunity and need of doing more. Our self-supporting mission has grown into a recognized nation, under the protection of whose government a quarter of a million or more of heathens have sought shelter and found it, and are gladly accessible to instruction in the things of this life and the life to come; and it is capable of an expansion, limited in its rapidity and extent only by the laws which regulate national growth. The question is, Shall we help this work to grow? Shall we aid and encourage those who desire to go and promote its growth? What if their labor is wanted here, to enable us, white men, to get rich faster than we could without them? Africa needs them more than we do, and has a better claim upon them. When Christian men have had time to study this subject as it deserves, there can be no doubt how they will decide.

RESEARCHES IN EQUATORIAL AFRICA.*

Mr. Du Chaillu sailed from England August 6, 1863, and reached the mouth of the Fernand Vaz River October 10. Starting from this point, which is a bight of the western Coast, in Loango, less than a degree south of the Equator, September, 1864, he ascended this stream and then proceeded up the

*A Journey to Ashango Land, and Further Penetration into Equatorial Africa. By Paul Du Chaillu. New York: D. Appleton & Co.

Rembo and Owenga rivers as far as the village of Obindji, where his overland route was to commence.

After marching across a wild, hilly, and wooded country, the party emerged on the undulating grass land of Ashira, which Mr. Du Chaillu has described in his former volume, and arrived at the village of Olenda on the 19th of November. Here he determined to try and visit the Falls of Samba Nagoshi, which are in the Ngouyai river, north of Olenda, and which he had in vain attempted to reach on his previous journey. His route lay parallel to the Ovigui river, which flows into the Ngouyai, and after two or three days' march through forest and swamp, he embarked in a leaky, rotten canoe, not far from the point of confluence of the two rivers. The Ngouyas is a large river flowing northwards, which Mr. Du Chaillu discovered on his former journey, and when he now entered it he was, he says, up to this time the only white man who had ever embarked on its waters. "The Ovigui, at the junction with the Ngouyai, is about thirty-five yards broad, and is at this time of the year (the rainy season) a deep stream. The banks are clothed with uninterrupted forest, leaving only little entrances here and there at the ports of the villages which lie backwards from the river."

On approaching the rapids below the falls, the party left the canoe, and scrambled along the bank. A rocky island in the middle of the river breaks the rush of the water into two unequal parts, and the height of the cataract is only about fifteen feet. Mr. Du Chaillu says: "The sight was wild, grand, and beautiful; but it did not quite impress me with the awe that the rapids below inspired. We see here the river Ngouyai, after flowing through the Apingi Valley in the interior, and receiving the waters of the Ovigui and many other streams, bursting through the barrier of the hilly range which separates the interior of Africa from the coast land. The high ridges which have been broken through by the river rise on each side, covered with varied forest, and the shattered fragments encumber the bed of the stream for miles."

After several months of delay, he was able to leave Ashira-land and march forward to Otando. He had to traverse a dense primeval forest, which bounds the eastern side of the prairie, and clothes the hills and valleys of the mountain-ridges, which extend in a north and south direction between the Ashira and Otando territories. One characteristic of this gloomy region is the great scarcity of animal life. "Scarcely once," he says, "did we hear the voice of birds, and at night, as we lay round the fires of the bivouac, all was still as death in the black shades of the forest."

The principal village of Otando is called Mayolo, situated in an open tract of undulating grass-land, diversified by groups of trees and patches of forest. Here is a description of the scene: "A wide stretch of undulating country lay open before us, the foreground of which was formed by prairie, the rest appearing as a continuous expanse of forest, with long wooded ridges in the distance, one behind the other, the last and highest fading into blue mist in the far distance. From the margins of the forest the land gradually sloped, and signs of population were apparent in sheds and patches of plantation."

Leaving Mayolo at the end of May, he proceeded eastward towards Apono land. He had to cross a high hill, part of an elevated ridge, from the summit of which were seen in the distance the still higher ranges of mountains, amongst which dwell the Ishogo, the Ashango, and other tribes, and the sides were covered with the same eternal forest. He was now on wholly new ground, and was the first white man, he states, who had been seen in that part of Africa.

Mr. Du Chaillu crossed the Upper Ngouyai river on a large flat-bottomed canoe, which carried the party and baggage over in seven trips. The Ngouyai here is a fine stream, from ten to fifteen feet deep. It flows from the S.S.W. He was now in the Apono country, part of which is occupied by isolated portions of the Ishogo tribe.

The Aponos are distinguished by their sprightliness of character, and are clean and well-looking. "Their villages are larger, better arranged, and prettier than those of the Otando and Ashira Ngozai. Each house is built separate from its neighbors, and they attend to cleanliness in their domestic arrangements. Their country is an undulating plain, varied with open grassy places, covered with a pebbly soil and rich and extensive patches of woodland, well adapted for agriculture, in which they make their plantations."

Iron ore exists in considerable quantity in their prairies, and they melt it in little thick earthenware pots, using charcoal to temper the metal. But the tribes situated further to the east are the most expert workers in iron, and all the anvils which Mr. Du Chaillu saw in Apono land came from them. Like the Ashiras, they are dexterous weavers of grass-cloth, which forms their clothing. Some of the Ashira mats, in neatness of pattern and finish of workmanship, are equal to anything of the kind manufactured in Europe.

From Mokaba the route lay a little to the north of east. The ground began to rise, and Mr. Du Chaillu entered on a richly-wooded, hilly country, in which were numerous plantations and villages of slaves belonging to the head men of Mokaba. He was now amongst the Ishogos, a fine tribe of strong,

well-made negroes, differing in many respects from those he had hitherto met.

At Niembouai, one of the principal Ashango villages, there was a grand palaver whether the white man should be allowed to proceed, but the question was carried unanimously in the affirmative. While waiting there Mr. Du Chaillu took the opportunity of visiting the settlement of the Obongos, one of whose villages was in the neighborhood. These are a curious race of dwarf negroes, covered with tufts of hair on their bodies. They neither plant nor sow, but are expert trappers and fishermen, and feed on roots, berries and nuts, which they find in the forest, while they sell the game they catch to the settled inhabitants. The Ashangos despise them, but treat them with kindness, and often give their old worn grass-cloths to the Obongos. They fled at the approach of the strangers, and in the course of several visits Mr. Du Chaillu could only succeed in finding "at home" five or six women and a youth, whom he took the trouble to measure, and found their average height to be about four feet eight inches.

The Ashangos seem to be more civilized than the other tribes near the coast. One proof of this is the extent of their dress, which is made of the palm-leaves of the country. All of the inhabitants, both male and female, shave off their eyebrows and pluck out their eyelashes, and, like the Ishogos, smear themselves with a red powder. They are not drunkards like the Aponos, though palm-trees are abundant in the country, and they drink the palm wine, but in moderation. Mr. Du Chaillu was now on his way to the territory of the Njavi tribe, who live to the east of Ashango land.

Mobana is situated on the top of a high hill, and the land slopes down gradually towards the east. Here Mr. Du Chaillu heard again of a large river flowing further to the eastward, which he supposes to be the Congo; but he was unable to reach it, for an unexpected disaster awaited him, which brought his expedition to an untimely end. The same kind of country through which he had already travelled seemed to extend onwards to the east; hilly ranges, clothed with forest and interspersed with open prairies, in which lie the villages of the negroes. At last, on the 21st of July, he reached the village of Mouaou Kombo, which was fated to be the limit of his journey. The natives became more and more unwilling to allow him to proceed, and a deputation from some villages further ahead arrived at Mouaou to threaten the inhabitants with war if they came with him through their country. Of course there was a palaver, and in the meantime Mr. Du Chaillu was obliged to stay at Mouaou. But he did not like to remain in the village, and formed an encampment at some little

distance in the woods on the borders of one of the beautifully clear streams which he says are so frequent in this mountainous region.

An accident compelled Mr. Du Chaillu's hasty return. On the 21st of September, 1865, he reached the mouth of the Fernand Vaz River, and found a vessel there loading for London. He had lost everything but his journals, and had neither money nor property with him, but he was taken on board as a passenger, and soon after arrived safely in England. Thus ended this second most adventurous journey, of which some may think that the results have been meagre, if we compare them with the danger and the cost. It is the narrative of brave adventure, dogged by misfortune, and ending in disappointment. But this was not Mr. Du Chaillu's fault.

If we do not actually know, we can tolerably well guess, thanks to Mr. Du Chaillu, what is the nature of the country, and what is the character of the inhabitants. Forest and prairie alternate; and elevated ridges, which sometimes rise to the dignity of mountains, with jungle covering their sides, run in parallel lines from north to south. The kings of the forest seem to be the gorilla and the chimpanzee, for there are only a few carnivorous animals found there, and the elephant, the rhinoceros, and the lion are unknown. Mr. Du Chaillu saw no zebras, giraffes, elands, or antelopes, and, indeed, the absence of animal life of any kind was remarkable. He says that miles after miles were travelled over without hearing the sound of a bird, the chatter of a monkey, or the footstep of a gazelle. Reptiles, of course, abound, and most of the snakes are poisonous. As to the people, he was struck with the scantiness of their numbers, and the varieties of languages and dialects spoken by the different tribes. The patriarchal form of government everywhere prevails, each village being ruled by a chief or by elders. The power of the chief is not despotic, but subject, in cases of life and death at all events, to a council of elders. Polygamy and slavery exist, but the slaves always belong to a different tribe from that of their owner.

The route pursued by M. Du Chaillu was nearly parallel with the equator, and extended nearly two hundred and fifty miles from the coast to about $12^{\circ} 40'$ east latitude. His most northern limit nearly attained 1° south latitude; his most southern was a little below the 2d degree. At the eastern limit he found a mountain 2,074 feet high, and travelled a great part of the distance in a land where the elevations varied from 325 to 2,574 feet. The chiefs were anxious for trade, and though exceedingly superstitious, all were good-hearted and friendly up to the day of the accident, and even then his former friends did not fail to assist him.

There are still wanting five hundred miles of exploration, due east, to connect with Petherick's journey from Darfour, and a thousand to the Lake Victoria Nyanza. All of this country, it is to be inferred from M. Du Chailly's narrative, is populous and healthy, and, now that the cessation of the slave trade is having a favorable effect on the natives, may be made useful for trade as well as for geographical and scientific researches. We are thankful for what we have received in this volume. It is an accession to our knowledge of the African continent lying east of a narrow coast line. It shows a capacity for civilization and intercourse, for agriculture and trade, much in advance of what has been dreamed. So many difficulties surmounted, so many dangers dissipated, prove that equal energy, displayed under more fortunate conditions, may yet belt the old continent, and let us into a full comprehension of the secrets of interior equatorial life in Africa.

THE SLAVE TRADE OF THE WHITE NILE.

The eminent African traveller, Samuel White Baker, in the published account of his travels, under the title of *The Albert N'yanza, Great Basin of the Nile, and Explorations of the Nile Sources*, presents much information of interest relating to the slave trade in the region of the White Nile. After describing the Soudan provinces, the capital of which is Khartoum, on the Nile—where a Governor General rules with despotic power; where, from the highest to the lowest official, dishonesty and deceit are alleged to be the rule; and where misery is the general aspect of the country—the author proceeds:

“Upon existing conditions the Soudan is worthless, having neither natural capabilities nor political importance; but there is, nevertheless, a reason that first prompted its occupation by the Egyptians, and that is in force to the present day. *The Soudan supplies slaves.*

Without the White-Nile trade Khartoum would almost cease to exist; and that trade is kidnapping and murder. The character of the Khartoumers needs no further comment. The amount of ivory brought down from the White Nile is a mere bagatelle as an export, the annual value being about £40,000.

The people, for the most part engaged in the nefarious traffic of the White Nile are Syrians, Kopts, Turks, Circassians, and some few Europeans. So closely connected with the difficulties of my expedition is that accursed slave trade, that the so-called ivory trade of the White Nile requires an explanation.

* * * * *

There are two classes of White-Nile traders, the one possessing capital, the other being penniless adventurers. The same system of operations is pursued by both, but that of the former will be evident from the description of the latter.

A man without means forms an expedition, and borrows money for this purpose at 100 per cent., after this fashion. He agrees to repay the lender in ivory at one-half the market value. Having obtained the required sum, he hires several vessels, and engages from 100 to 300 men, composed of Arabs and run-away villains from distant countries, who have found an asylum from justice in the obscurity of Khartoum. He purchases guns and large quantities of ammunition for his men, together with a few hundred pounds of glass beads. The piratical expedition being complete, he pays his men five months' wages in advance, at the rate of forty-five piastres (nine shillings) per month, and agrees to give them eighty piastres per month for any period exceeding five months advanced. His men receive their advance partly in cash, and partly in cotton stuffs for clothes at an exorbitant price. Every man has a strip of paper, upon which is written by the clerk of the expedition the amount he has received, both in goods and money, and this paper he must produce at the final settlement.

The vessels sail about December, and on arrival at the desired locality the party disembark and proceed into the interior, until they arrive at the village of some negro chief, with whom they establish an intimacy. Charmed with his new friends, the power of whose weapons he acknowledges, the negro chief does not neglect the opportunity of seeking their alliance to attack a hostile neighbor. Marching throughout the night, guided by their negro hosts, they bivouac within an hour's march of the unsuspecting village, doomed to an attack about half an hour before break of day. The time arrives, and, quietly surrounding the village while its occupants are still sleeping, they fire the grass huts in all directions, and pour volleys of musketry through the flaming thatch. Panic-stricken, the unfortunate victims rush from their burning dwellings, and the men are shot down like pheasants in a battue, while the women and children, bewildered in the danger and confusion, are kidnapped and secured. The herds of cattle, still within their kraal, or *zareeba*, are easily disposed of, and are driven off with great rejoicing, as the prize of victory. The women and children are then fastened together, the former secured in an instrument called a *sheba*, made of a forked pole, the neck of the prisoner fitting into the fork, secured by a cross-piece lashed behind, while the wrists, brought together in advance of the body, are tied to the pole. The children are then fastened by their necks with a rope attached to the women, and thus form a living chain, in which

order they are marched to the head-quarters, in company with the captured herds.

This is the commencement of business. Should there be ivory in any of the huts not destroyed by the fire, it is appropriated. A general plunder takes place. The trader's party dig up the floors of the huts to search for iron hoes, which are generally thus concealed, as the greatest treasure of the negroes. The granaries are overturned and wantonly destroyed, and the hands are cut off the bodies of the slain, the more easily to detach the copper or iron bracelets that are usually worn. With this booty the traders return to their negro ally. They have thrashed and discomfited his enemy, which delights him; they present him with thirty or forty head of cattle, which intoxicates him with joy, and a present of a pretty little captive girl, of about fourteen, completes his happiness.

But business has only commenced. The negro covets cattle, and the trader has now captured perhaps 2,000 head. They are to be had for ivory, and shortly the tusks appear. Ivory is daily brought into camp in exchange for cattle, a tusk for a cow, according to size—a profitable business, as the cows have cost nothing.

Should any slave attempt to escape, she is punished either by brutal flogging, or shot, or hanged, as a warning to others.

An attack or *razzia*, such as described, generally leads to a quarrel with the negro ally, who, in his turn, is murdered and plundered by the trader, his women and children naturally becoming slaves.

A good season for a party of 150 men should produce about 20,000 pounds of ivory, valued at Khartoum at £4,000. The men being paid in slaves, the wages should be *nil*, and there should be a surplus of 400 or 500 slaves for the traders' own profit—worth, on an average, five or six pounds each.

The boats are accordingly packed with a human cargo, and a portion of the trader's men accompany them to the Soudan, while the remainder of the party form a camp or settlement in the country they have adopted, and industriously plunder, massacre, and enslave, until their master's return with boats from Khartoum in the following season, by which time they are supposed to have a cargo of slaves and ivory ready for shipment. The business thus thoroughly established, the slaves are landed at various points within a few days' journey of Khartoum, at which places are agents or purchasers waiting to receive them, with dollars prepared for cash payments. The purchasers and dealers are, for the most part, Arabs. The slaves are then marched across the country to different places; many to Senaar, where they are sold to other dealers, who sell them to the Arabs and to the Turks. Others are taken immense

distances to ports on the Red sea, Souakim, and Masowa, there to be shipped for Arabia and Persia. Many are sent to Cairo, and, in fact, they are disseminated throughout the slave-dealing East, the White Nile being the great nursery for the supply.

The amiable trader returns from the White Nile to Khartoum, thence over to his credit sufficient ivory to liquidate the original loan of £1,000, and, already a man of capital, he commences as an independent trader.

Such was the White Nile trade when I prepared to start from Khartoum on my expedition to the Nile Sources. Every one in Khartoum, with the exception of a few Europeans, was in favor of the slave-trade, and looked with jealous eyes upon a stranger venturing within the precincts of their holy land—a land sacred to slavery, and to every abomination and villany that man can commit.

The Turkish officials pretended to discountenance slavery; at the same time every house in Khartoum was full of slaves, and the Egyptian officers had been in the habit of receiving a portion of their pay in slaves, precisely as the men employed on the White Nile were paid by their employers. The Egyptian authorities looked upon the exploration of the White Nile by a European traveller as an infringement of their slave territory that resulted from *espionage*, and every obstacle was thrown in my way."

Towards the close of this very interesting book the author says, after a description of the degradation wrought by slavery alike in oppressor and victim:

"Nothing would be easier than to suppress this infamous traffic, were the European powers in earnest. Egypt is in favor of slavery. I have never seen a government official who did not in argument uphold slavery as an institution absolutely necessary to Egypt; thus any demonstration made against the slave-trade by the government of that country will be simply a *pro forma* movement to blind the European powers. Their eyes thus closed, and the question shelved, the trade will resume its channel. Were the reports of European Consuls supported by their respective governments, and were the Consuls themselves empowered to seize vessels laden with slaves, and to liberate gangs of slaves when upon a land journey, that abominable traffic could not exist. The hands of the European Consuls are tied, and jealousies interwoven with the Turkish question act as a bar to united action on the part of Europe; no power will be the first to disturb the muddy pool. The Austrian Consul at Khartoum, Herr Natterer, told me, in 1862, that he had vainly reported the atrocities of the slave-trade to his Government: no reply had been received to his report. Every European Government *knows* that the slave-trade is

carried on to an immense extent in Upper Egypt, and that the Red Sea is the great slave lake by which these unfortunate creatures are transported to Arabia and to Suez; but the jealousies concerning Egypt muzzle each European Power. Should one move, the others would interfere to counteract undue influence in Egypt. Thus is immunity insured to the villanous actors in the trade. Who can prosecute a slave-trader of the White Nile? What legal evidence can be produced from Central Africa to secure a conviction in an English court of law? The English Consul (Mr. Petherick) arrested a Maltese, the nephew of Debero: the charge could not be legally supported. Thus are the Consuls fettered, and their acts nullified by the impossibility of producing reliable evidence: the facts are patent, but who can prove them legally?

Stop the White-Nile trade: prohibit the departure of any vessels from Khartoum for the South, and let the Egyptian Government grant a concession to a company for the White Nile, subject to certain conditions, and to a special supervision. There are already four steamers at Khartoum. Establish a military post of 200 men at Gondokoro, an equal number below the Shillook tribe in 13 deg. N. latitude, and with two steamers cruising on the river, not a slave could descend the White Nile."

From the African Times.

A STIRRING SCENE AT CAPE PALMAS.

CAPE PALMAS, April 17, 1867.

The royal mail-packet *Mandingo* arrived here at noon on Saturday, the 13th inst. The boat left the ship for the shore with the mails, the doctor, the third officer, the assistant purser, and a quartermaster, with Kroomen, and capsized on the bar, which was very rough. The doctor and third officer remained beneath the boat when she capsized. Screams were heard on the beach, and Mr. E. A. Potter, who saw the accident from the shore, immediately ordered some Kroomen to take a boat then lying near the jetty, which was done. The boat just got to the bar in time to save the half-drowned men; the Kroomen sprung into the water and turned over the mail-boat, underneath which were the doctor and third officer. Had the Kroomen delayed a minute or two, the lives of these two gentlemen would have been lost. Another boat was sent by Mr. John W. Cooper, a few minutes after Mr. Potter's. The men of the mail-boat were brought ashore, and none died, although the doctor and third officer were almost lifeless. A cry was heard from the boat which picked up the men, "Pre-

pare your doctor! get your doctor ready!" and to our joy the indefatigable Dr. Fletcher, the only doctor in this place, was immediately on the spot, and took charge of the half-drowned men, who were carried to the nearest store, (Mr. W. Cooper's,) who, together with many others, rendered all possible assistance.

Mr. J. C. Hazeley, meanwhile, hired a boat to go on board the mail-steamer and bring ashore dry clothing and other necessities for the sufferers. Mr. Hazeley's boat was nearly capsized three times in the bar, but he risked his life the fourth time, and got over, the steamer having anchored a great way from shore. No one on board knew of the accident, but dry clothes were immediately prepared, and a life-buoy. Captain Hamilton asked Mr. Hazeley if he would allow him to send his men in his boat. Mr. Hazeley replied that he had risked his life for this. The chief steward and a quartermaster then got into Mr. Hazeley's boat with the dry clothing and life-buoy. The bar was still so bad that they were obliged to land on the rocks and walk into the town. The doctor and third officer were recovered through the untiring exertion of Dr. Fletcher, and the African Mail Company ought not soon to forget the kind sympathy, the quickness, and exertion shown in saving the lives of their officers. The mail-bag was picked up by the Kroomen after they had saved the men, but it is said some parcels were lost.

AN EYE-WITNESS.

From The African Times.

AFRICAN STEAMSHIP COMPANY.

The ordinary half-yearly general meeting of this Company was held June 7th, at the offices, 14 Leadenhall street, London; Patrick Douglas Hadow, Esq., in the chair.

The Secretary, Mr. Duncan Campbell, read the report, which congratulated the proprietors on the highly satisfactory manner in which the mail service has been performed during the past six months. Notwithstanding that the period allowed under the new contract is materially less than that under the old one—that two rivers, the Old Calabar and the Cameroons, have to be entered by the steamers, and two visits paid to the island of Fernando Po—all the voyages had been performed within contract time. As intimated in the last half-year's report, the directors had also established an experimental additional line, with the view of providing more accommodation for the increasing traffic to and from the coast of Africa. Two complete voyages have been made during the past six months, and the results were sufficiently near to the anticipations formed by the directors to encourage them to

persevere, and they look forward hopefully to this line being, at no distant period, advantageous to the Company's interests. With the view of working the trade in the river Cameroons with safety, the directors had despatched a small vessel, the Inkerman, to that river, to be used for conveying cargo to and from town and the anchorage at Greenpatch, beyond which point it would be imprudent to send the steamers. The accounts showed a balance of £5,342 9s. 6d. to the credit of revenue account, after making the usual reserve for depreciation, defraying the expenses of navigating and maintaining the ships, and discharging the cost of bringing home the inter-colonial steamer Retriever, her term of service having expired with the old contract. This vessel had been completely re-fitted since her return to England, and is to be employed between the Welsh ports and Liverpool, in carrying fuel and coal for the use of the fleet. Out of the balance to the credit of revenue account, the directors recommended the usual dividend of 8s. per share for the half-year ending 30th April last. This payment will absorb £4,403 4s., and leave £939 5s. 6d. to be carried over to the next half-year's account.

The Chairman, as customary, made some observations on the principal points in the report. There had been scarce any casualty, and the receipts for the half-year were slightly in excess of those of the previous six months. The experimental service of an additional line of steamers, to meet the increased trade of the African coast, was at present being carried on at a loss to the company; but, as the trade is gradually improving, the directors think that in a short time the traffic will be such as fully to justify the course adopted. The net profits of the last year, taking into consideration the extra expenses incurred, exceeded those of the previous year by about £2,000, which is very satisfactory. It was thought, when steam companies were young, that five or six per cent. would be sufficient to write off for depreciations, but experience has proved the contrary, and, instead of the hitherto deducted $7\frac{1}{2}$ per cent. on account of depreciation, it is proposed in future to write off 10 per cent., until such time as the value of the ships shall have been brought down £10 or £12 per ton, after which there might be a division of all the profits that are made from year to year—a plan which any prudent man of business would adopt.

A slight discussion ensued, which showed that the shareholders closely examined the reports and accounts submitted to them by the Board, after which the adoption of the report was carried unanimously.

THE LIBERIA EPISCOPAL MISSION.

I find the impression existing in some minds that the African Episcopal Mission falters; in others, that it fails; in a few, perhaps, that it is a failure. I wish to correct all these impressions, for I assert that they are erroneous.

The African Mission at Cape Palmas and parts adjacent, originated in the bosom of two young students in the Theological Seminary at Alexandria, Virginia, in 1835. An older brother subsequently determined to devote himself to the same work. The three were ordained in the graduating class of June, 1836. The older brother arrived at Cape Palmas about the close of the year, and held his first public service in an unfinished building at Mount Vaughan, on Christmas day of that year. The two younger brethren, one married, arrived at Cape Palmas July 4th, 1837, and the next day went out three miles in "the Bush" to Mount Vaughan. They managed to get a sleeping apartment in the still unfinished building, by nailing up curtains in the door-ways. We had a small school on the premises, and held a service for emigrants in the lower story on Sunday morning, and preached in a native town three miles distant. Of communicants we had not half dozen emigrants, and no natives. Such was the Mission at the beginning.

Now we can report twenty-one stations, extending along two hundred and fifty miles of coast, and seventy-five miles interior. In connection with these stations, eight comfortable mission houses, eight church buildings, high school, orphan asylum, hospital, and, without taking an account of the foreign laborers, who are few just now, we have connected with the churches and stations six Liberian and two Native ministers, and twenty-two catechists and teachers. Of communicants, Liberian and Native, there are near four hundred; of scholars, in day and Sabbath schools, there are about five hundred. One native dialect (the Grebo) has been reduced to writing, and there have been published in it, or will shortly be published in it, Genesis, Matthew, Mark, Luke, John, the Acts, Romans, first Corinthians, Grammar, Dictionary, History of the Greboes, and most of the Book of Common Prayer. Along a lately barbarous coast of two hundred and fifty miles a safe and comfortable base of missionary operations has been secured. In connection with our mission stations the Gospel is preached with more or less regularity, to near one hundred thousand. And with the exception of three foreigners in the field, the operations of the mission are now sustained by Liberian and Native ministers and assistants, nearly all of whom have been trained in the mission. Is this failing or a failure? So think not—

JOHN PAYNE, *Missionary Bishop.*

THE APPOINTED AGENCY.

For years we have been laboring, through our Foreign Missionary Board, to Christianize Africa. A good work has been begun, and is being carried on. God speed it, for it is His work. It has long been an idea of mine that the great work in Christianizing Africa was to be done through the slave population of the Southern States.

For years I have looked to the Colonization Society as something that would become, in the hands of God, a great instrument in the regeneration of this benighted land. Of late years its work seemed to have been a good deal curtailed by the growing feeling in the South that those in slavery must be retained there, and for the purpose of Christianizing Africa, we must send her sons and daughters to the cotton and sugar fields of the South. This was man's plan but not God's. Now the freedmen are their own masters. I see it stated that within the last few months fifteen hundred freedmen, from among the better class, have applied to the Colonization Society to be sent to Africa. What means this yearning of the children of Africa for the land of their fathers? Is there in this no voice of God connected with the deep purposes of His wisdom?

Does the Church see no leading of God's Providence in all this? Is not this emphatically her day of visitation in connection with Africa? Can we not see what a host of missionaries God has raised up, who, with a little training, would be ready to go and do the work of Christ and His Church in that benighted land? What a voice of God to His Church is the late overruling of His Providence? How does it bid us give of our abundance to train and send these freedmen, as His missionaries, back to Africa? In the thunder of artillery and the roar of battle, it seems to me God has spoken to this land, in years just gone by, with a voice which should make every knee to tremble and every heart to quake; and now, in peace, with the still small voice of His Spirit, He is saying: "Send my redeemed to preach the glad tidings of my Gospel to their brethren long sitting in darkness."—*The Spirit of Missions*.

From The Western Christian Advocate.

THE LIBERIA METHODIST MISSION.

It is much to be regretted that this, our oldest and once most cherished foreign mission, does not stand so high in the favor and confidence of the Church as in former years. It is useless to try to disguise the fact that many regard it as a failure, while others are accustomed to speak of it in terms of grave disparagement. One tells us that we are "annually spending thousands of dollars to keep a few negroes from lapsing into

barbarism." Another gravely estimates the cost per member of the converts of the mission. Another is disappointed because so few missionaries have been raised up in Liberia. A fourth is grieved because the Liberian Methodists do not exert themselves more among the pagan tribes around them. Now and then a voice is heard in defence of the mission; but, as a general rule, discouraging statements, and even hostile attacks, are allowed to go unchallenged. This is the more to be regretted, because Liberia, being our oldest mission, is often taken as a fair representative of all the others, and, with her, the missionary cause must suffer in the public estimation.

Is it true that the Liberian mission has been, in any proper sense, a failure? What are the facts as to membership? The annual statistics do not, at first sight, give a favorable reply to this question, especially when it is remembered how long the mission has been established. The total number of members and probationers, at the present time, is probably a little less than fifteen hundred—a small number, certainly, for a mission of so long standing. But it must be remembered that the mission has been mainly directed to the English-speaking population, numbering probably less than fifteen thousand souls, thus giving almost *ten per cent.* of the whole as *adult* members of the Methodist Episcopal Church. This certainly gives a different shading to the picture usually drawn. There is probably no other English-speaking community in the world where so large a proportion of the adult population are Methodists as in Liberia. A few towns in the United States approximate this proportion, such as Lynn, Mass., Wheeling, W. Va., and a few others; but it may be doubted if any one equals it. If Methodism is a failure in Liberia, it is surely a more conspicuous failure in hundreds of communities at home.

But here meets us the objection that the mission was designed to operate among the native Africans, and that it is in this that it has failed. Such may have been the general expectation, but such certainly was not the plan of the mission. The work was begun and carried on among the emigrants, and whatever may have been hoped from this labor, no systematic attempt was made to establish a vigorous and permanent mission among the natives. Efforts have been made, it is true, and some success has been met with among them, but we look in vain for any attempt such as is usually made in establishing a strong mission among a heathen population. Now, Methodists in Liberia are very much like those in Australia, Western New York, Minnesota, or California. They come in contact with heathen neighbors, but they do little for them unless a special work is established, and special agents appointed for it. They may be culpable in this, but

certainly not more so than their brethren who neglect the Indians and Chinese.

The complaint that Liberia has not raised up missionaries as rapidly as she ought to have done, is almost puerile. How many preachers can be annually drawn from a membership of fifteen hundred? Churches with three or four hundred members can be found which do not send out one preacher in a dozen years. In Liberia, the out-turn of preachers has been more than equal to that of many localities in America. Our expectations ought to have some reasonable basis on which to rest; but surely, in this case, nothing can be found to justify such calculations as have too frequently been made.

It is a better mark of economy than statesmanship for any one to be found counting over the dollars which must be expended for each adult member of the Liberian Church. The question is simply this: If Liberia is to become a great African nation, no pains or expense should be spared to give Methodism its due position and power in the Republic. Thus far, the indications are favorable to a great future to the nation, and if our Church has been made a blessing to America, we ought to see that it has a fair chance to repeat its career in Africa.

RELIGIOUS AND BENEVOLENT ORGANIZATIONS AT MONROVIA.

An intelligent correspondent of a cotemporary thus writes from Monrovia:

The churches are large, commodious and well ventilated. The congregations are well behaved, orderly, devout, and seem to fully appreciate the sacred lessons taught from the pulpit. The clergy appear to be zealous and good men, who are trying to do all they can to promote the cause in which they are engaged—to advance the tide of civilization and unfold the sacred banner of the cross, among the unnumbered millions who inhabit this broad and beautiful land. Many of these are highly educated men. Among the number are Rev. Alexander Crummell, Rev. E. W. Blyden, Rev. G. W. Gibson, and Rev. Mr. Amos. I have visited all the churches in Monrovia. Their services are well and orderly conducted, and many of the sermons are practical, able, and beneficial to the hearers. All of these churches have very interesting Sabbath schools connected with them. The Episcopal Church, a fine stone building, gothic style, was built by moneys raised by the Sabbath school children belonging to Dr. Tyng's Church, City of New York. It cost ten thousand dollars.

There are several benevolent societies in Monrovia, among which are the "Ladies Benevolent Society," "The Dorcas," the "Union Sisters of Charity," and the "Daughters of Temperance." These are incorporated. Some are over thirty years old. These Societies have their anniversaries every year, and turn out with their badges in great pomp and splendor. They form processions and march to one of the churches, where an address is delivered and other interesting exercises take place, and refreshments are provided; and after the company have enjoyed themselves to their entire satisfaction, they quietly retire to their homes.

We have one literary society, called the Athenæum. It has been lately re-organized. It has a reading room, well supplied with books, pamphlets, magazines, illustrated newspapers, English and American journals. I think there should be a good debating society connected with it, to develop the argumentative and oratorical powers of the young men of Monrovia. We have, also, Freemasons and Odd-Fellows' Lodges, and a Mechanics' Society here.

Music is cultivated to some extent in Liberia. Vocal music is taught in all the schools. The most of the young men and women can read vocal music very well. There are several pianos, melodeons, guitars, and other musical instruments in this city, and some good players for the advantages they have had. A few have had the benefit of Mr. Luca's instructions—the *wonderful Black Boy Pianist*—who, in company with his brothers, gave several fine concerts in different places throughout the United States.

From the facts I have stated, you can see that Liberia is not so much behind the other portions of the civilized world, after all. We are not standing still nor retrograding, but slowly and surely advancing. We do not progress with the lightning speed that you do in America. Where is the country that does? "*None but thyself can be thy parallel!*"

EDUCATION IN LIBERIA.

LETTER FROM EX-PRESIDENT ROBERTS.

MONROVIA, February 9, 1867.

DEAR SIR: It is unquestionably true, as you intimate, so I regard it, that the promotion of education is "an object which of all others, bearing on the future interests of Liberia demands, at the present time, most earnest solicitude." Rely upon it her complete success depends upon the proper education of her people. You may increase her population by emigration as

rapidly as you please, but unless there be a corresponding intellectual growth, it may be that Liberia will come far short of the great end sought to be ultimately attained, that is within the years by many, doubtless, at present anticipated.

It has, for many years, been to me a source of profound gratulation that the enlightened citizens of Massachusetts and other States, have regarded the educational interests of Liberia as peculiarly worthy of their benevolent consideration, and I earnestly pray that an all-wise Providence will continue to impress them with the importance of this need in respect to Liberia, at least so long as the necessity shall require it. I am no advocate of entire or even unreasonable reliance on foreign aid to advance all the respective fundamental interests of Liberia. Self-reliance, in all things and in all respects practicable, I regard not only praiseworthy but an ennobling aspiration on the part of any people, and indeed the only source, *certain*, of true independence.

I was duly informed of the liberal appropriation of twenty-five hundred dollars by the American Colonization Society, to aid the funds of the Trustees of Donations, and the fact was suitably referred to in the Annual Report made up for the Trustees of Liberia College.

I humbly and sincerely trust that a beneficent Providence will continue to bless and abundantly prosper Colonization, Liberia, and Liberia College to the end that Africa shall be speedily redeemed from her present degradation.

With sentiments of high regard, I am, my dear sir,

Yours, most respectfully,

J. J. ROBERTS.

A GLORIOUS FUTURE FOR AFRICA.

Livingstone's Zambesi and its Tributaries, Baker's Sources of the White Nile, and Du Chaillu's Visit to Ashango Land, invite our attention to three different portions of the vast Continent of Africa. These distinguished explorers agree in one sad picture of the misery and degradation of the native populations; a condition, in large measure, the result of contact with the civilization of Europe. The commerce upon the coasts—rum and the slave trade—are felt thousands of miles away

in the interior, "making night hideous" with the shrieks of murdered men, and the cries of women and children driven from their blazing huts, while the flag of some Christian nation, often of Portugal, floats in the air.

These expeditions have made known districts of boundless capabilities, ascertained the existence of a very large population in the interior, neither deficient in the virtue of industry nor incapable of social improvement; and that among their chiefs are men of the most kindly manners, humane dispositions and generous aspirations, anxious for a higher civilization than has yet dawned upon that benighted country.

Why should not all Africa—not by any means the sandy deserts that used to be thought, but as rich and fair as any land on the globe—be peopled by industrious and peaceful tribes, worshipping the God of love, and adorning the doctrine of Christ their Saviour? The promise of her renovation through the power of the Gospel still stands, and the results that have followed its faithful promulgation are the sure pledges of its fulfillment, and the promise of a glorious future.

On the Western coast alone, within the last fifty years, some two hundred Christian churches have been organized, and upwards of fifty thousand hopeful converts have been gathered into those churches. Two hundred schools, several seminaries, and a College at Monrovia, are in operation, and not less than twenty thousand native youths are receiving a Christian training in those institutions at the present day. Thirty different dialects have been studied out and reduced to writing, into most of which large portions of sacred Scripture, as well as other religious books, have been translated, printed, and circulated among the people; and it is believed that some knowledge of the Christian salvation has been brought within the reach of five millions of immortal beings who had never before heard of the blessed name of the Saviour.

Bright Christian lights now begin to blaze up at intervals along a line of sea coast of three thousand miles, where unbroken night formerly reigned. The British Colony of Sierra Leone, and the Republic of Liberia, the result of American benevolence and negro capacity, are the most prominent centres of influence. On the banks of the far famed Niger, a native African Episco-

pal Bishop, once a slave boy, but rescued, educated, and converted, now presides, with an efficient ministry of his own sable countrymen. At Old Calabar, the Spirit of God has been poured out in an especial manner, and on the heights of Sierra del Crystal Mountains, the gospel has been proclaimed to tribes who were unknown to the civilized world until within a few years past.

Urgent as are the calls for the labors of earnest, educated, Christian freedmen among their own people in this country, the call from Africa is yet more pressing; while colored men have an advantage over other missionaries which it seems especially desirable to employ. Let them join in hastening the early triumphs of the Redeemer's kingdom. The Africa of the future is Africa filled with schools and churches, and the richest fruits of a Christian civilization.

CAVALLA RIVER AND FALLS.

A zealous minister now residing in California, but who spent three years as a Missionary at Cape Palmas, thus refers to his longings to return and labor in Liberia, and the natural resources and attractions of the Cavalla river and falls:

"To me there is a great charm about Africa. The feeling has never left me that perhaps I ought to go back and labor there. I would really like to go; and I think I should if I were asked to see a ship load or two of emigrants colonized on the Cavalla river: to see them get well started: instruct them in temporal as well as religious things: give them the benefit of my experience, staying with them six months or a year. I feel now that I could take better care of my health, and could thus be a great benefit in teaching it to them.

I have seen both the St. Paul's river and the Cavalla, and think the Cavalla much the better. It is bound to be the place where many delightful homes will yet be made, and where cultivation of the soil will give the most abundant returns to all who shall be located there. It is larger than the St. Paul's, navigable more than three times as far, and at the head of navigation are immense falls, where a little contrivance would conduct a channel of water, which would give any amount of

power for machinery. And this is right among and near as fine timber as can be found in the world, and the supply inexhaustible.

I used to stand there in a bay or depression into the land, westward of the river, looking at the rushing, roaring waters, and around at the beautiful locations for mills, and picture to myself that in time, here would be saw-mills; first, to supply the settlements below; then, factories for using the cotton which would be raised in the rich bottoms below for a distance of eighty miles; with perhaps iron foundries, to get out (of the hills near by) the very best of iron. I even fancied the steamboat and railroad and all the appliances of civilization, until I would nearly go into extacies over this place—where nature has thrown together more advantages for great achievements than any place I have seen or ever expect to see, in this world. I have abundant reason to believe there is also plenty of gold in the neighborhood of these falls.”

DEATH OF TWO VICE-PRESIDENTS.

It is affecting to see the venerable men who were the friends and officers of the American Colonization Society in its infancy, dropping off one after another, leaving the work to be done by those who follow after them.

We are now called upon to record the death, at Berlin, May 11th, of Hon. JOSEPH A. WRIGHT, United States Minister to Prussia, and who was held in high repute as a lawyer, statesman, and Christian. Governor Wright was first elected a Vice-President of the Society January 19, 1853, and ever manifested much interest in the cause, giving to it the benefit of his valuable services.

HON. JAMES M. WAYNE, who entered into rest, July 5, at his residence in Washington City, was ever a zealous friend, and since January 21, 1852, a Vice-President of the Society. He was appointed to a seat on the bench of the United States Supreme Court in January, 1835. He especially devoted his attention to the subject of Admiralty jurisprudence, and his opinions on points connected with that subject are generally cited as high authority.

FEMALE EDUCATION IN LIBERIA.

A citizen of Monrovia, in a recent letter to the *Canandaigua* (New York) *Repository and Messenger*, thus forcibly presents a great want of that Republic:

"The literary institutions of this part of Liberia consist of the common schools and the Liberia College, which has a Preparatory department connected with it. The Alexander High School will be re-opened up the river, under the auspices of the Presbyterian Board of Missions. The Methodist Seminary—a large and commodious building, beautifully located, standing on a high and commanding eminence, overlooking the waters of the bay on the one side, and the waves of the sea on the other, is also closed. It was a flourishing institution while under the charge of the late Bishop Burns. It ought to be re-opened under a good principal and competent teachers, and both males and females should be allowed to attend. While the young men have many facilities for acquiring knowledge here, the higher branches of female education are shamefully neglected. There is no school in this country where a female can obtain a liberal education! I have been informed by Rev. Alexander Crummell, Professor Blyden, and other distinguished gentlemen, that there is no such school in this Republic! What a pity! No nation, at this day, can succeed that neglects female education. "Female influence rules the world!" How it must tell either for, or against a nation's weal. What an influence a mother exerts over her children? These children, in time, become the future men and women of the country. If their minds are properly trained, enlightened, and influenced by mothers whose minds are properly cultivated, whose thoughts are elevated, and whose deportment is dignified by high intellectual endowments and mental culture, how useful they will be to the Republic in the future. If, on the contrary, they are left in the care of mothers whose minds are enshrouded in the blackest ignorance, what good can we expect of them hereafter? Let some means be provided for giving the females of Liberia the advantages of a liberal education, without their being compelled to go to Europe or America for this purpose. Only a few can avail themselves of this opportunity. The great majority, therefore, will be obliged to grow up in comparative ignorance, unless the humane and benevolent portion of united christendom, will, for the present, provide some means to establish and maintain schools where females can be liberally educated."

We cannot forbear to urge on the friends of the African race, the exceeding importance of the work, and the ready opportunity which Liberia presents in the field of female instruction.

ITEMS OF INTELLIGENCE.

LIVINGSTONE EXPEDITION.—Of the death of Dr. Livingstone, the African explorer, there seems to be some doubt. Accordingly an expedition left, June 10th, on a tour of exploration. It consists of only four persons: Mr. E. D. Young, who has been entrusted with the command; Mr. Henry Faulkner, and two experienced men, named John Reed and John Buckley—one a mechanic, who travelled with Dr. Livingstone for two years and a half in Zambesi, and the other a seaman, acclimatized on the East Coast of Africa, and thoroughly acquainted with the nature of the country, and with the manners and habits of the native population. Mr. Young was also a companion of Dr. Livingstone on some of his former eventful journeys. Mr. Faulkner accompanies the expedition at his own request and expense. All four proceed to the Cape of Good Hope by the African mail steamer, The steel cutter, which has been furnished to the expedition, to enable them to navigate the rivers and lakes of Central Africa, was also taken out in the same vessel, free of cost.

BAPTIST MISSION IN LIBERIA.—At the Fifty-Third Annual Meeting of the American Baptist Missionary Union, held at Chicago, Ill., May 28, 1867, it is reported that—“A Memorial was presented from Baptist brethren in Liberia, formerly receiving aid from the Union, asking a renewal of help. The matter was referred to a special committee,” who subsequently “made a report, which was adopted—that they recognize the voice of God in the appeal, and are glad to know the Executive Committee are considering the matter, and recommend to them to re-commence the mission work in Africa as early as possible.”

We heartily rejoice in this movement. There is no more inviting field for missionary labors than in Africa, and her descendants appear to be by eminence fitted for the work. Let the work of educating the people of color in this country be pressed with all vigor and earnestness, as well for Africa's sake as for the benefit of America. She calls for the Gospel by her children; let not her cry be in vain.

AN OLD TRAVELLER IN EQUATORIAL AFRICA.—A letter from Cairo, in the *Egypte Journal*, says: “We learn that, in the last days of April, M. Miani, the traveller, set out for his journey of discovery in Equatorial Africa. This gentleman, whose age of fifty years has not rendered him less courageous or less capable to support fatigue, proposes to prove that Messrs. Speke and Grant have advanced erroneous statements in their account of their explorations about the Lake of Nyanza. In a letter written from Suez, M. Miani says that he is expected in those regions by natives who were in his service during his first expedition.”

PRESIDENTIAL ELECTION.—The last English mail steamer from the West Coast of Africa brought intelligence that no choice had been made at the recent election for President of Liberia. The selection, therefore, devolves upon the Legislature, which convenes on the first Monday in December next.

THE FRENCH AND THE MARABOOS.—Disturbances between the French settlement of Goree and the Maraboos (a warlike race of the interior) have lately occurred, on account of their having made a raid into the settlement. It appears that, in the month of March, King Mabeh's men having threatened with destruction the houses of the Youminkas, in the event of their refusal to lend them canoes in which to cross the river Saloum, they (the Youminkas) gave their consent, and allowed Mabeh's men to cross over to the French settlement, where they showed their gratitude by destroying a good deal of the Youminkas' property. The French having resolved to punish the intruders, proceeded, three hundred strong, from Kaolakh to the banks of the Saloum, and the French officer in command, on finding King Mabeh, with an equal force, preparing for an attack, dispatched half his men to defend Fort Kaolakh, retaining the other half, provided with two 24-pound shot guns. On the 21st of April they came to an engagement, when the French killed the whole of their three hundred enemies at first engaged, as well as two hundred and fifty more who were afterwards sent forward by King Mabeh to assist. The French in this action lost one hundred men. King Mabeh, not disheartened by these reverses, procured one thousand more men to attack the few French who were left; and the French officer in command, finding it impossible to stand against such overwhelming numbers, spiked his two guns and fought most determinedly to the last. Out of the one hundred and fifty he reached the fort with nine men.

BRITISH EXPORTS TO WESTERN AFRICA.—The Board of Trade returns show a considerable increase this year in the value of British produce and manufactures exported to Western Africa. The following are the returns for the quarter ending March 31, 1867, compared with the corresponding quarters of the years 1865 and 1866:

	1865.	1866.	1867.
Foreign.....	£124,396	£133,956	£227,725
British	89,449	147,562	153,712
	<hr/> £213,845	<hr/> £281,518	<hr/> £381,437

Showing an increase in January, February, and March, 1867, of £170,000 over the same months of 1865. Allowing for the decrease in value of cotton goods in 1867, as compared with 1865, the exports have evidently been more than double this year.

BRITISH WEST AFRICAN SQUADRON.—The number of officers and men employed on the West Coast of Africa in the suppression of the slave trade averaged, from 1860 to 1865 inclusive, 1,400 annually. During this period of six years, 677 officers and men died or were invalided, and 78 were killed and wounded while on duty. The largest annual amount of prize money was taken in the year ending April, 1862, amounting to £28,114; and the total sum taken during the six years amounted to £74,042. During this time 61 slavers were captured, and 6,146 slaves were released by Vice Admiralty and Mixed Commission Courts.—*English Paper.*

ITS AGRICULTURAL RESOURCES.—Our attention is just arrested by a paragraph from a writer in Monrovia, giving account of one of their statesmen in Liberia, who fourteen years ago commenced upon some uncleared lands with empty hands. His grounds now number one thousand acres. He raises a large amount of sugar and other products; gives employment to a large number of poor men, emigrants, and natives; has a fine sugar-mill on his own premises, which he has lately fixed after the most approved style of the British West Indies, but which is too small for the immense amount of cane now ready for grinding on his farm. He has, therefore, recently leased for a time the large steam mill formerly owned by L. L. Lloyd, and has expended some eighteen hundred dollars in repairs, and fixing it like the mills in the West Indies. Even with his limited facilities for grinding, this season he will send to Europe or America over one hundred thousand pounds of sugar, and a proportionate share of syrup and molasses. He has six yokes of very fine oxen.

SLAVE VESSELS CAPTURED.—In the year 1866, thirty-four slave dhows and other slave vessels were captured on the Coasts of Africa by British cruisers—two by the *Espoir*, six by the *Penguin*, two by the *Lyra*, nine by the *High-flyer*, nine by the *Wasp*, six by the *Pantaloön*. A brigantine captured on the West Coast had no slaves on board, but was fully equipped, and five hundred and fifty slaves were waiting to embark from the shore. The *Dahomey*, from Portugal, also captured on the West Coast, had only three slaves on board, but six hundred were held in readiness to embark. All the other captures were made on the East Coast. One thousand three hundred and three slaves were found on board the vessels captured. Several, however, had no slaves on board, but had landed slaves—one dhow as many as one hundred and seventy-six. One large Arab dhow, from Zanzibar, had two hundred on board; twenty-eight were captured and the rest drowned. Five of the vessels are described as unseaworthy.

THE SLAVE TRADE NEARLY EXTINCT.—The Navy Department has received dispatches from Rear-Admiral Godon, dated Rio de Janeiro, May 22, 1867. The Admiral says that the *Kansas* had returned from the Coast of Africa, and that no American slavers were heard of; that she visited the Congo and Benuela Coasts, and went as far south as Little Feine Bay, which was the last point touched at by the *Kansas*; and from the Government of Sandoe and St. Helena reports come direct that that shameless traffic has virtually ceased.

APPOINTMENTS FOR YORUBA.—Rev. T. A. Reid and Rev. R. H. Stone, formerly missionaries in Central Africa, have been re-appointed to the same service by the Foreign Mission Board of the Southern Baptist Convention.

LIBERIA CONFERENCE.—Bishop Roberts writes: "Peace, if not satisfactory prosperity, prevails throughout the Conference. The brethren generally are laboring assiduously at their posts. God has been pouring out His spirit at Millsburg recently, which has resulted in the addition of some eighteen or twenty to the Church on probation.

ENGLISH CHURCH MISSIONARY SOCIETY.—Prominent among the events of the last year stands the jubilee of the West African Church. In 1816 the communicants were only six; they now number nearly six thousand. A grammar-school for black children, of which a native minister is the head master, raised \$140, and a village population of five hundred, of whom ninety are liberated African children, transmitted a jubilee-offering of \$420. The total jubilee fund from West Africa was \$4,150.

REV. JOHN SEYS, who has been so long identified with the cause of African Missions, and is now United States Consul General to Liberia, received the honorary degree of Doctor of Divinity, a few days since, from the Indiana Asbury University.

LIBERIA AT THE PARIS EXPOSITION.—Thirty-five specimens of wood have been sent to the Grand Exposition at Paris by the Republic of Liberia.

Receipts of the American Colonization Society,

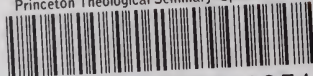
From the 20th of June to the 20th of July, 1867.

NEW HAMPSHIRE.		INDIANA.	
<i>New Boston</i> —Pres. Ch., by Marshall Adams, Treas....	\$ 16 50	<i>Orleans, Orange Co.</i> , \$2.15, and <i>Livonia, Washington Co.</i> , \$1.50, collections by Rev. E. C. Johnston.	3 65
VERMONT.		FOR REPOSITORY.	
<i>Esser</i> —Estate of Nathan Lothrop, by B. B. Butler, Esq., Executor.....	35 13	—VERMONT— <i>Enosburg</i> —George Adams, to Jan. 1, '68, \$1. J. H. Dow, to Jan. 1, '68, \$1, Moses Wright, to July 1, '67, 50 cts., by George Adams...	2 50
<i>Hartland</i> —Dea. E. Bates, \$2; Friend, 87 cts., by Rev. Franklin Butler.....	2 87	CONNECTICUT— <i>Buckingham</i> —Mrs. Pamela L. Wells, to Jan. 1, '68.....	1 00
	38 00	NEW YORK— <i>New York City</i> —W. R. Wade, to Jan. 1, '68.....	1 00
NEW YORK.		PENNSYLVANIA— <i>Philadelphia</i> —Eli K. Price, to June 1, '68, \$1. James P. Michellon, to July 1, '68, \$1, by Rev. Thomas S. Malcom.....	2 00
By Rev. Dr. Orcutt, (\$47.18.)		SOUTH CAROLINA— <i>Charleston</i> —Wm. Holman, to July 1, '68.....	1 00
<i>Huntington</i> —Coll. First P. Church, \$27.18; Rev. R. Davidson, D. D., pastor, \$5.....	32 18	Repository	7 50
<i>Jamaica</i> —Ex-Gov. King, Judge Fosdick, ea. \$5; Wm. Phraner, \$3; John N. Brinckerhoff, \$2.....	15 00	Donations.....	155 18
	47 18	Miscellaneous..	1,405 98
NEW JERSEY.		Total.....	\$ 1,568 66
By Rev. Dr. Orcutt, (\$50.)			
<i>Haddonfield</i> —Mrs. J. Peyton.....	20 00		
<i>Hamilton Square</i> —Rev. R. S. Manning.....	30 00		
	50 00		
DISTRICT OF COLUMBIA,			
<i>Washington</i> --Miscellaneous	1,405 98		

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